

DR. S. A. MOFFETT

The Eminent Missionary from Madison

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-- Jeffersonville News
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MADISON. IND. FEB. 11, 1907.

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THE INTERIOR

February 14, 1907

Vol. XXXVIII

No. 1916



SAMUEL A. MOFFETT, D. D.



Future Ministers of Korea — Senior Class in Front Row

*S.A. Moffett's address at
Omaha Convention -- 1907*

An Educated Ministry in Korea

BY SAMUEL A. MOFFETT, D. D.

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These men have for from five to fifteen years participated in our Bible study classes and the training classes, attending each year from two to ten classes—sometimes as students, sometimes as teachers. The classes continue in session from ten days to six weeks. Some are for all Christians and inquirers who will attend, and some are for specially selected evangelists, colporteurs and church leaders.

The time is spent primarily in the study of the Scriptures. Some time is given to conferences and discussions upon spiritual topics and questions relating to church administration and policy and all forms of Christian activity, and the nights are usually given up to evangelistic services, for the double purpose of building up the Christians and of reaching the unconverted in the community. In over four hundred such classes this last year there was an attendance of over 20,000, of whom some 7,000 were women. These classes with their results are the most marked feature of the work in Korea. In them all our Christian workers receive their training, and from them the leaders, the colporteurs, the evangelists, have been selected.

Four years ago, from among the most advanced and most capable of the evangelists, the seven men in the front row of the photograph were chosen for more definite and systematic instruction, with the thought that they might become the first ordained ministers of the Korean Church.

A tentative course of study was outlined and their instruction begun. Two years later fourteen more were received as candidates for the ministry, a five years' course of study and reading was prepared, and assistance in their instruction secured from some of the older missionaries in other stations. Last year another class of twenty-nine men was formed, representing the work of the four Presbyterian bodies having missions in Korea,—the Northern and Southern Presbyterian Churches of the United States and the Presbyterian Churches of Australia and Canada.

The Presbyterian council—which is composed of the male missionaries of these four missions—indorsed this theological work as its own, and requested the missions to set aside certain men to assist the Pyeng Yang missionaries in this instruction. When under our plan these fifty men—all but three of them supported by the Korean Church as evangelists or church workers—were organized into three classes and instructed for three months this last spring, we realized that we had a "theological seminary" on our hands, and that thorough, systematic and adequate provision must be made in order that these men,—the pick of the Korean Church, consecrated men already used of God in the ministry, the men who have done most of the work of gathering and caring for the large number of converts in Korea,—should be prepared for ordination.

They are to be the first native pastors of a church which already enrolls over 15,000 communicants and over 15,000 catechumens, and has besides a constituency of some 75,000 adherents. This church is not an exotic, not a Western church planted in Korea; but from the proclamation of the gospel the church has developed as a Korean church adapted to Korean life, and on a Korean basis in so far as Korean life and customs do not conflict with the Scriptures. The church buildings are of Korean architecture, unpretentious, and on a scale which the Koreans themselves can provide. Of over 600 church buildings not more than twenty, I believe, have been built with any assistance from America. In the administration of the sacrament Korean bread and Korean grape juice are used; and this same idea carried out in all things possible, makes the Korean feel that the church is a

Korean institution,—that it is his church, and that it is his duty to care for it and support it.

This church is already self-propagating, is largely self-supporting, and we now plan to make it self-governing. This year we expect to have some forty churches fully organized with ordained elders, and we hope to ordain the seven men of the senior class in the "seminary" and to organize a presbytery forming the "Presbyterian Church in Korea," permission to do this having been received from the several General Assemblies.

COMPOSITE BIOGRAPHY OF FUTURE MINISTERS

Of these seven men, the oldest in Christian experience is Han Syek Chin, who was baptized in 1891. He was then a successful young merchant in Eui Ju, with a good education and some experience as a traveler in Manchuria. From his first meeting with the "foreigners" on the hillside in Eui Ju, he showed great interest in the gospel message, secured and read the New Testament, soon professed faith, and began selling tracts and Testaments in his shop and telling others of the gospel. Coming to Seoul for further study, he showed such zeal that I decided upon him as the one to assist in the opening of the new station at Pyeng Yang. The story of his work, of the persecution he endured, of his faithful testimony although he expected to be executed, is told in the little pamphlet "A Forward Movement in North Korea," published ten years ago. Associated with Rev. Graham Lee and myself in the establishment and development of the first church in Pyeng Yang, he won many of our best men to faith in Christ. For ten years he has labored in the country east of the city, where he has established seven churches and today is an elder in one of these of some 300 people, over which we hope to see him ordained the first pastor.

Elder Yang Chun Paik, baptized in 1893, is the youngest of the seven men, being now thirty-six years of age, but is probably the best scholar of them all. He was teacher of a village school in the mountains of the far north when he heard of my presence in a near-by market town and walked ten miles to see me and hear the "foreigner." Study of the Scriptures brought him to Christ, and he has been the chief native agent in the wonderful work of the Syen Chun Station, where as Mr. Whittemore's right hand man he has put the impress of his character and scholarship on all the work.

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Elder Bang, now 55 years of age, is the oldest man in the "seminary." He is pre-eminently the traveling evangelist, and has had to do with organizing more country groups than any other man. In 1894 he was a leader of a band of Tong Haks,—revolutionists who tried to overthrow the government and expell foreigners. Fleeing for his life, he came to a little village where Mr. Lee and I were preaching and followed us to Pyeng Yang. His son, now in America, has just been secured as evangelist among the Koreans in California, and has organized eleven groups of Christians there.

Elder Song had declared himself a Christian after a beating received at the prayer meeting in 1894, when the persecution was inaugurated. He too was tied with the red cord, which meant that his crime was one worthy of death. He has for several years been an itinerating evangelist.

Elder Ye in 1891 stoned the missionary on the streets of Pyeng Yang. He was then a "yamen runner." After removal to Gensan he was converted and baptized in 1896. Accompanying Mr. Smallen as cook on the itinerating journeys, he showed such zeal and power in preaching the gospel that he was made a colporteur and then an evangelist, and is now one of the main workers in the territory of the new station at Chai Ryeng.

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Moffett, Samuel A. "Men and the Modern Missionary Enterprise." Lectures
given February 19-21, 1907 in Omaha, Nebraska. ix and xxiii. Pamphlet

Men and the Modern Missionary Enterprise

HISTORY, CALL, ADDRESSES, DELIVERANCES, CON-
FERENCES AND DELIBERATIONS OF THE FIRST
INTER-SYNODICAL FOREIGN MISSION-
ARY CONVENTION FOR MEN, HELD
AT OMAHA, NEBRASKA, FEB-
RUARY 19-21, 1907

LITERARY EDITOR

CHARLES EDWIN BRADT, Ph.D., D.D.

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INTRODUCTION

BY CHARLES EDWIN BRADT

Brotherhood is either an empty word or it is potentially universal in its relationships. Restrict it to one denomination, or to one nation, or to relations of marriage, or birth, or race, or time even, and so much is canceled by the restriction that it loses its real, worth while, divinely human essence, and becomes brutish, or at best, only humanly animal. "Who are my brethren?" asked Christ. His answer was, "Whosoever shall do the will of God, the same is my brother." And God's will is, "That we should believe in the name of His Son, Jesus Christ, and love one another, even as He gave us commandment." Thus we see that Brotherhood is potentially universal for the race and for all time. For "He that doeth the will of God abideth forever." Thus we see, also, that the Kingdom of God is a great Brotherhood. But how is this Brotherhood to be established? Manifestly only in one way, viz: By getting all men to believe in Jesus Christ and hence to love one another. But how are men to come to believe in Jesus Christ and hence to love one another? Only by those who know and believe in Him, preaching and teaching His gospel to those who know and believe it not.

Hence if the so-called "Men's Movement" is to come to its own in the Kingdom of God, it must be practically and aggressively missionary. There is no use trying to conceal this point. The men of our churches are not afraid to face the real business of the church and measure themselves upon their obligations. There are some who say, "Let us come at this missionary phase of the work, especially at the Foreign Missionary aspect of it, in an indirect, and round about way, and catch men by guile, as it were; men do not take to missions readily." I do not agree with them. We have been using such tactics to our shame and loss; the result is we have thereby disgusted large numbers of men outside as well as inside of the church, and injured ourselves. While the Presbyterian Church for example, should furnish five per cent of the workers in outside undenominational mission enterprises, it actually furnishes sixteen per cent. That looks very much as if men were leaving the church itself to find outside of the church the work for Christ which our church does not furnish them inside. It should furnish it to them. Because it has not conspicuously done so, men outside of the church are asking the question which was seriously discussed recently in one of the great Chicago dailies, "Is the church a worthless institution?" The writer of that article declared that it was in a marked measure, a worthless institution, because it largely withheld itself from the practical humani-

ties and philanthropies of life, and restricted its activities to church "services," professional performances on Sundays, singing, preaching and praying, with too little practicing of the precepts of Christ on Mondays and the other days of the week. It is, however, a great mistake to discount the value of the Sabbath "services" in God's house, or to treat lightly the leavening influence of any Christian church in a community or city, even though its practice is far below its precepts. The truth is, too, that the practical humanities and philanthropies of the church are very large in this country, where we have 200,000 churches and more than 20,000,000 church members, with one ordained minister for each 500 people, and one Christian worker for each 50 people. Not all of the people of this country are Christians, but all have heard the gospel, and many are waiting now to see how much those who have preached it to them believe it themselves. If they believe it to the point where they are willing to deny themselves and go with Christ to the uttermost parts of the earth to preach it to others, then they will believe it too. This will compel them.

Manifestly, then, what is the business of the church? To sit and sing:

"Tell me the old, old story"?

Not at all, but

"To tell the old, old story
For some have never heard
The message of salvation
From God's own holy word."

This "some" means two-thirds of the human race, and constitutes the practical missionary problem and business of the church. Let no one imagine that the men of the church are afraid or unwilling to face that problem and undertake to discharge their obligations thereto. My experience and observation both affirm that men readily and generously respond to this work when it is definitely and intelligently set before them. I am equally certain that unless the church does adequately and ardently engage in this, its own distinctive and legitimate work of preaching the gospel to the unevangelized heathen world, constituting almost two-thirds of the human race, the great majority of whom have never heard the name of Jesus Christ intelligently, all "movements" which it may organize will be little more than dress parade performances disappointing to the church and disgusting to the world.

Because of these things, an Inter-Synodical Foreign Missionary Convention for *Men* of the Presbyterian Church was called to meet in Omaha, Nebr., February 19-21, 1907, under the auspices of the Central District, not confined, however, to representatives from the fifteen Synods of that District, but providing for representatives from every Synod and every Foreign Mission of the Presbyterian Church to the number at least of 1,600 delegates. The purpose was clearly

stated, viz: To consider the missionary responsibility of the men of the Presbyterian Church to the unevangelized heathen world. No such call had ever before been issued. The convention was absolutely unique in the history of the church. But the occasion was unique. No such call as the Brotherhood Convention at Indianapolis was ever before issued by the church. No such movement as the men of the churches are now organizing was ever before launched. No such times and opportunities as we are now facing were ever before faced by any church. The time is ripe for the organization of men, for the time is ripe for the organization of the Kingdom of God on earth. The men are being called to the Kingdom for such a time as this. This is no time for dress parade performances. This is no time for simply saying "Lord, Lord!" But this is the time to do the will of the Father which is in heaven. They that do His will shall enter the Kingdom.

"And I remember still
The words, and from whence they came,
Not he that repeateth the name
But he that doeth the will.
And him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold
By the shores of the Beautiful Sea.

"And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be
From all vain pomp and shows,
From the pride that overflows.

"Poor sad humanity
Through all the dust and heat
Turns back with bleeding feet
By the weary round it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still,
Not he that repeateth the name
But he that doeth the will."

address given at the First Inter-Synodical
Foreign Missionary Convention for men, Held
at Omaha, Nebraska Feb. 19-21, 1907

VIII

VISIONS OF THE FOREIGN FIELD—CHINA

BY HUNTER CORBETT, D.D.

"Lift up your eyes and look on the fields; for they are white already to harvest."

A professor has written, "The best education grows from the broadening intelligence that comes through eye and ear and the simple experiences of life." This is Christ's method of teaching. He wishes all His disciples to see the world from the view point of heaven. The apostle Peter used a similar method and exhorted, "Giving all diligence, add to your faith virtue, and to virtue knowledge. . . . Grow in grace and in the knowledge of our God and Savior Jesus Christ." The more we know of Jesus and His mission to this world, and of His plan of associating His disciples with Him in the saving of men, the more divine will be inspiration for every detail in missionary work.

Obedience to the text requires every Christian in order to be able to pray with the spirit and with the understanding, to have eyes to see clearly all over the world the great ripe harvest fields that all may take some worthy part in the reaping. Everything else must give way at harvest time. Ripe fields imperatively demand prompt reaping. No thoughtful person can close his eyes to the ripe fields all over our own beloved land. What is the meaning of more than a million of immigrants coming like an avalanche from lands of oppression, overcrowding, and poverty, to better their conditions and make their homes with us? A great mission field at our very door;—more than ten million people to speak the English language? How are all these people to learn the true meaning of civil and religious liberty? The sacredness of the Sabbath, and have a saving knowledge of the only Savior God has sent into the world except as the disciples of Jesus animated by His love act in loyal obedience to this command to preach the gospel to every creature? The safety of our country, the peace of our homes, require all to unite in prompt action. Not only members of the Christian church, but law abiding and patriotic citizens must enter these great harvest fields calling imperatively for immediate reaping.

The text requires all to lift up their eyes and look upon the teeming millions beyond the ocean. Starting from the Pacific coast, a few days brings Japan into view. Three years ago the population was 46,880,030, more than the population of the U. S. A. fifty years ago. This country was opened by treaty in 1852 by Commodore Perry;—not a gun was fired and the friendship of the Japanese was

secured. In 1859 the first protestant missionaries arrived there. The first convert baptized in 1864. In 1872 a church of eleven members, nine of them young men, was organized in Dr. Hephurn's study. In 1873 the proclamation which for more than 250 years had made a profession of the Christian religion a crime punishable with death, was canceled. There are now between 50,000 and 60,000 communicants in connection with the protestant church, and a large number connected with the Roman Catholic and Greek churches. Liberty of conscience is now granted to all in Japan. Men holding high positions in the government and at the head of the army or navy are either Christians or have sympathy with the Christian religion. The Emperor and Empress recently gave a contribution of \$5,000 gold to the Y. M. C. A. that men might visit the army hospitals and Men of War. A grand work was done and the friendship of officers and soldiers won by these faithful Christian workers. Since the close of the Russian-Japanese War the Japanese soldiers have returned to all parts of the Empire to tell of the fruits of this Christian religion. It is said no less than 1,000 soldiers of the Japanese army have openly professed faith in Christ. The native church of Japan is now sending missionaries to Formosa, Manchuria and elsewhere. If Japan as a nation accepts of Jesus and are as loyal to Him as the soldiers during the late war were to their Emperor, what a power that nation may be in the universal spread of the Christian religion!

It is said, last year ninety-three per cent of all the children of school age attended the full year in Japan. Their army is equal in organization and efficiency to any of the western nations. Japan has a world-wide commerce, and has become a power to be reckoned with in the settlement of all questions in the east.

KOREA

A nation of 12,000,000. The first missionaries of the protestant church went there in 1882. At the end of twelve years 120 converts were reported. There is now a Christian constituency of 100,000 people. The rapid spread of Christianity there is due chiefly to the spontaneous and voluntary efforts of the native converts. When they find Christ, like Andrew they go in search of their brothers and people and plead with an earnestness that many cannot resist.

CHINA

In 1840 there was, so far as known, only one professing Christian in that vast Empire of 400,000,000 people. Three years later there were reported six protestant missionaries and five converts. In 1844 the proclamations making a profession of Christianity a crime worthy of death were canceled. Five ports at the close of the war with Great Britain were opened to foreign trade and residence. In 1860 there were probably about 1,000 converts confined chiefly to the open ports as missionaries were not allowed to live in the Interior.

There are now not less than 150,000 communicants in connection with the different protestant missions. The Roman Catholic Church claims as many more. Since the Boxer uprising in 1900, 50,000 new converts have been added to the Christian Church,—more than were added the first sixty years of missionary work,—that was a time of seed sowing and foundation work. At the same rate of increase another fifty years will give millions of converts in China. God does not work by human arithmetic. If God's people of every home in Christian lands constrained by love to Jesus and in obedience to the last command,—one that has never been canceled,—preach the gospel to every creature, before another fifty years by the blessing of God, may not only China but other non-Christian nations be won for Christ? Is anything too hard for Him who said, "All power is given unto me in heaven and in earth"?

What an inspiring vision to keep before the church, and what a privilege that all may be co-workers with Christ in making known salvation to all people.

ARMY OF MARTYRS

During the Boxer uprising, 188 protestant missionaries including their children, were called to die for Christ, and probably between 30,000 and 40,000 Chinese converts also met the death of martyrs. Many of them might have saved their lives if they had been willing to deny Christ. They said, "We have taken the oath of allegiance to be loyal to Jesus Christ, and we can die for Him who died for us." They committed their souls to Jesus, sang His praises, and suffered themselves to be speared, cut in pieces, beheaded or hurned at the stake.

Does anyone require stronger evidence of sincerity than this? Could God's people in America have done better under similar circumstances?

The Chinese as a people have many noble qualities, and particularly in their reverence for their parents. They have followed the light they had in obedience to the fifth commandment and have received the blessing promised to such. They have a reverence for old age, which I should be glad to see as universal in our own land. They are perhaps the most industrious, persevering, economical people on the earth. They are lovers of home and law abiding. They are also hrainy, equal to any task the west has yet been able to present.

China is now awakening as Japan has done. Schools from the kindergarten up to the universities are being opened, as in Japan. Post offices and telegraph systems are being introduced. Imperial proclamations against foot hinding and opium smoking have been issued. 10,000 to 15,000 of the best young men are now being educated in Japan. Military schools and colleges are now crowded and daily taught by expert military men from Japan and Germany. The army is being organized after the western model. Wait a few

years and should Japan and China unite, what western nation would want to meet them in deadly conflict on the battle field?

What is responsible for awakening this military spirit in the east where for centuries the teaching of the sage has been peace? The western nations in going with armies and navies to compel China to submit to their dictation and compel them to pay heavy indemnities and put the custom house service under foreigners as security, —has compelled China in self defense to organize and train an army. What can now be done to aid that people so they shall not be a terror in the earth but a mighty power for good and only good?

Surely now is the opportunity of the ages to observe the Golden Rule and secure the lasting friendship of that great people. Help them to save the millions now face to face with famine. Send wise men as Minister and Consul to hold up high ideals of justice and mercy. Send our best educated young men and women to assist in teaching in the new schools and colleges and daily live and hold up the Christian ideal life before the rising generation. The doors are now wide open. The outlook is full of hope.

Shall the church in America promptly respond to the Macedonian cry, "Come over and help us"?

IX

VISIONS OF THE FOREIGN FIELD—KOREA

BY REV. SAMUEL A. MOFFETT, D.D.

The message from Korea is a spiritual message. Those of us who have had the privilege and the joy of seeing tens of thousands transformed in life and character by the grace of God, who have received the inspiration from the wonderful work of God's grace in the hearts of the Koreans, whose faith has been quickened by seeing the power of the simple gospel of Jesus Christ, trust that some of that joy and inspiration may come to the home church and that your faith may be quickened in the gospel of Christ as the power of God unto salvation to every one who believeth.

We do not expect little Korea, in area the size of Kansas but with twelve millions of people, to become a great commercial nation such as China is, or a great military power such as Japan has become, but we do expect it to become a great *spiritual* power, perhaps *the* great spiritual power of the Far East. Remember that Judea was but a little nation, subjugated, humiliated, yea carried into captivity by the great commercial and military nations of Assyria, Babylon and Egypt, yet in the Providence of God little Judea became the great spiritual power of the world and in Judea the Messiah was born bringing a spiritual blessing to the whole world. So we believe that little Korea, contemned, subjugated, humiliated Korea is yet in the Providence of God to become the great spiritual power of the Far East influencing the great commercial and military powers of Japan, China and Russia. Is this too much to expect? Why else has God so wonderfully poured out His Spirit upon this little nation?

Seventeen years ago when I made my first visit to Pyeng Yang, there was not a Christian in the city. On my next visit, I one morning saw a crowd of boys having a frolic as they dragged through the main street of the city the corpse of an old man over seventy years of age, a stranger who had been cast out on the streets the night before and left to die of hunger, disease and cold, lest dying in the house his spirit should haunt the place. As the boys went hooting and yelling, the merchants in their shops on the main street were laughing and urging them on in their frolic.

During this same visit the relatives of a murdered man demanded of the magistrate the murderer who was in jail, and leading him to a little knoll inside the city wall where the murder had been committed, they set him in their midst and there taking their pocket knives they literally picked him in pieces, in sight of the crowd which gathered.

This was heathenism, dark, dense heathenism, unrelieved by the light of the gospel. On all sides I was met with suspicion and hatred and as I walked the streets heard the muttered curses of the merchants saying, "Look at the black rascal! why has he come? let's kill him," and time and again was I stoned in the streets of the city.

This was the attitude of the people sixteen years ago. When we left for furlough the first of June last, more than a thousand Christians, men, women and children, merchants, scholars and officials walked three miles to the railway station to bid us farewell and as they lined up there singing the Christian hymns, and the fifty theological students whom I had been teaching the previous two months stepped forth to pin on our breasts little silver medals in token of their love and appreciation, one of their number having stoned me through the streets sixteen years ago, do you wonder that my wife and I with tears in our eyes said to each other that the privilege of our lives had been to bring the gospel to this most wicked city in Korea?

Sixteen years ago not a Christian in the city. To-day there are six churches whose congregations every Sunday number 4,000 people. The largest building in the city is the Central Presbyterian Church with a congregation every Sabbath of 1,500 and a weekly prayer meeting every Wednesday night of 1,200 believers.

Ten Christian schools with a thousand boys and girls in attendance, a Christian constituency of 6,000 people in this one city where 40 per cent of the houses now have one or more Christians in them and these churches perfect bee-hives of Christian activity influencing the whole surrounding territory. At Syen Chun the station farthest north one-third of the population are church-goers. I know of whole villages which are now Christian and our churches little and big are now so widely established that in the three Northwestern Provinces there is not a county which has not from one to thirty-five churches and of the population of more than two million, more than half are within five miles of a Christian church.

Seventeen years ago there were probably 100 Christians in the whole nation. To-day we claim a Christian constituency of 100,000, thirty thousand having accepted Jesus Christ as the Ruler of their hearts during this last year. Better even than these statistics of large ingatherings and of a large constituency are the characteristics of the church and the work which these Korean Christians are doing.

First of all it is a *Bible loving and Bible studying church*. It was gathered and has grown by the simple presentation of the scriptures as the word of God, His message to men of salvation from sin through His Son Jesus Christ. The great system of Bible study and Training Classes is the very foundation of the great work which has been accomplished. In these classes the women gather for from ten days to two weeks of Bible study, the classes numbering from 5 to 550

in attendance, some of the women walking even 150 miles in order to attend them.

Beside the regular Sabbath morning Bible School in each church attended by men, women and children, we aim to hold from one to three Bible Training Classes in each church and these classes for men may number 15, or 25, or 100 or as in the central class at Chai Ryong over 500 and in Pyeng Yang over 800 and in the banner class last year at Syen Chun more than 1,100 men. The time is spent in Bible Study, in Spiritual Conference and Prayer and in Evangelistic services so that these classes become power houses, regular dynamos generating the spiritual electricity which is going with the men and women back to their homes in city and in mountain villages and is most profoundly affecting the whole country. In 400 such classes more than 20,000 men and women were gathered last year, 7,000 of these being women of whom probably not more than one in a hundred could read 15 years ago, but who have now learned to read in order to study God's Word.

It is because of these Bible Training Classes that another characteristic of the church in Korea is its *Great Spiritual Power and Appreciation of Spiritual Truth*. The appeal to them has been based upon the spiritual blessings of Christianity and no educational advantages, no philanthropic, political or financial advantages and not the advantages of Western civilization have preceded the presentation of the great spiritual truths which have laid hold upon and gripped these people with a power which has wrought transformation in the lives of thousands.

When I first went to Pyeng Yang there lived inside the East gate an inn-keeper, a man of good family, of good education and a man of splendid business ability but he was a drunkard, gambler and libertine, always quarreling and making trouble in his neighborhood. The gospel took hold upon him and he became a changed man. The New Year season came round and his wife spoke to him about the usual sacrifices. Said he, "Oh, I'm a Christian now and so don't sacrifice this year." "Oh, but you must," said his wife, "if you don't some dire calamity will come upon us from the evil spirits." Then he said to her, "What will you have me do? You know what I was before I became a Christian, how I drank and gambled and failed to provide for you and the children and came home drunk and beat you and them and they were afraid and ran from me in terror, and what a miserable life we led, and you know too how all this is changed since I became a Christian. I am sober and honest and attending to business. We are getting ahead and living well and I love you and the children and they are glad to have me come home now and we have a happy home. Shall I go back to the sacrifices and the old life?" "No, no," said she, "don't go back to the old life but offer the sacrifices." Then from a conviction born of experience he said, "That is impossible. If I go back to the old worship, I go back to the old life,

for nothing, but my hold upon Jesus Christ has made me a changed man, and if I go back to the worship of the evil spirits nothing can keep me from going back to the old life." To-day that man's wife and children and many of his relatives are Christians, he is one of the most respected men in the city, a deacon in the church and the leader and teacher of a group of Christians across the river where he has his summer home and a large farm. He is one of the wealthiest men also, for thirteen years of application to business has enabled him to amass a fortune, and he is one of the most liberal contributors to every good cause. Not only he but thousands of others can testify to the transforming power of spiritual truth.

Just as you and I are given strength to resist temptation, are buoyed up and comforted in the midst of sorrow and failure, are inspired and made glad by the great underlying fundamental spiritual truths of God's word, so these people have been laid hold upon by the truth of God's love, Salvation from sin through Jesus Christ, the Comfort of the Holy Spirit, the Hope of the Resurrection and of Eternal Life and have been filled with a gladness and joy and hope, a new incentive in life which gives them power and causes them to value the spiritual blessings of Christianity. They do not propose to give up this new found joy and this new life but they rather will give up property and friends, liberty and even life itself, and they show a steadfastness and a willingness to make sacrifices for Christ which are a joy to us who labor among them.

Among the early converts in North Korea was a young man named Han, who showed such zeal in telling the gospel story to others that I selected him as the one to assist in the opening of the station at Pyeng Yang. When he bought property there in which to live and to entertain me in the opening of work, the Governor had him arrested in the determination to prevent the entrance of Christianity and the then hated Westerner. Brought before the Governor, young Han was ordered to curse God, but refused. He was thrown into prison. After another refusal to curse God he was put in the stocks and tortured. Time and again he was offered liberty if he would curse God, but steadfastly refused and went back to prison and the stocks. Finally the Governor put him to the supreme test. Made to kneel before him, he was told to curse God and go free, or, refuse and go out to execution. Again he refused and was led out into the courtyard. There stood the executioner with the great knife, there was the block and around stood the servants ready to utter those blood curdling yells which accompany a beating or an execution. One more chance to go free, but, thank God! although he expected the next instant to be beheaded, grace and grit were given him to refuse. He was released but, so far as the test was concerned, that young man gave his life for Jesus Christ.

Is it any wonder that with such a testimony, he has been used of God as a great power in that city and the surrounding country?

East of Pyeng Yang he has established seven churches and to-day is the Leader and ordained Elder of a congregation of 300 people, over whom we hope to see him ordained the pastor next year.

Hundreds of cases of persecution, of beatings, of loss of property, of false imprisonment, of torture and of every kind of test might be related, but when once they have truly laid hold upon Jesus Christ and experienced the spiritual blessings which they value above life or property, they will not give up.

This it is which makes the Korean church so largely a self-supporting church. They value it to the point of being willing and glad to contribute for its support and its extension. They build their own churches and of over 600 church buildings probably not more than 20 have received any aid from America. In the last ten years the Korean Christians have built over 600 church buildings with their own money. They support their own evangelists, establish their own primary schools and employ the teachers and through their own Mission Committee are sending Korean missionaries to the unevangelized parts of their own land. On one of Mr. Lee's circuits the men raised the money for such a missionary by denying themselves (at their own suggestion) the use of tobacco, and, a letter recently received from Mr. McCune says that this year this society of over 100 men has enough money from their renunciation of tobacco, to enable them to send out two missionaries.

With such an appreciation of spiritual truth it is not surprising to find these new believers marked by a *Great Evangelistic Zeal*. They have a message, and they know it, and are all on fire with a zeal to tell the gospel of salvation to others. Literally thousands of men and women are giving time to the proclamation of the truth unto others. The Korean Christians are doing the Evangelistic work and are bringing the converts to us faster even than we are able to instruct and train and educate them. They are doing the work, and we missionaries are now planning, directing and overseeing them and seeking to develop the educational system for the training of the large Christian constituency already gathered.

A year ago this month we planned for an evangelistic campaign in Pyeng Yang at the time of the Korean New Year when the Bible Class for the city merchants is held. In the morning some 200 men met for two hours of Bible Study and 250 women gathered in the Central Church for the same purpose. In the afternoon after half an hour in prayer and conference they went out two by two with the determined purpose of visiting every house in the city once each day for ten consecutive days telling the gospel story and issuing an invitation to the night meetings. They did it and soon they packed to overflowing the six meeting places bringing in hundreds who were soon ready to decide for Jesus Christ. The Korean Christians did the work and that month some 1,200 men and women gave their names as those who had decided to accept Christ as Savior and Lord.

Through the efforts of Koreans we are reaching all classes. Thirteen years ago there went through Pyeng Yang into exile a scholar and statesman from the Capital. He called upon me and I told him of Jesus Christ, gave him a New Testament and asked him to read it while in exile. I heard nothing of him for ten years but three years ago while sitting in Dr. Gale's study in Seoul, a man came in who was evidently rejoiced to see me altho I did not recognize him. He told me his story. Said he, "Ten years ago as I went through Pyeng Yang into exile you gave me this New Testament (holding up an old worn copy) and told me to read it. I was in exile three years and was then recalled to the capital and imprisoned for seven years. I read and re-read this Testament. This last spring I was released and have come out a Christian man and am at work for the Master." Afterwards Dr. Gale told me of how this man was working among his former companions in political life and of how he had gone to his former home in Choong Chong Province where so many of the statesmen and scholars live and had told them of Jesus Christ. Some 400 of them united in a request to Dr. Gale to come down and teach them the doctrines of the New Testament which they were reading and he went down to find these men formerly so set against Christianity now ready to sit at his feet and learn of him concerning Jesus Christ and His truth. It was my privilege to preach in Dr. Gale's church just before leaving Korea. In the congregation were eminent statesmen and scholars and in front of me sat a cousin of the Emperor and a nephew of the Emperor, while at my left behind the curtain which separates the women from the men sat a Princess from the Palace. From the lowest to the highest in the land, from the illiterate peasant to the highest scholars and statesmen and to royalty itself is the gospel proving its power to save and to transform life and character.

Recently a new form of Christian activity has arisen in Korea. In one of the country churches the people were led of the Spirit of God to take up an offering of so many days of preaching. One man subscribed three days, another seven days, one of the women five days, another ten days, and so on. Then in accordance with their subscription they spent the number of days in going about the surrounding villages from house to house telling the gospel story of salvation and joy and hope through Jesus Christ. Then a report of the results of this work was made to the officers and in this country church I listened with a rare joy to the Leader reading a tabulated report of this work and its results. This idea then began to spread through the churches and at one of the Bible Classes in the north the men subscribed 2,200 days of preaching and then went about from village to village with enthusiastic zeal proclaiming the good news of great joy. After such work is it any wonder that Mr. Kearns in that Northern work reported the reception of over 2,000 catechumens and during the last year had the unique privilege of baptizing 1,164 men

and women, receiving them into the church? In the Fusan Station a class of 35 men subscribed over 900 days of preaching and so North and South and all through the land the whole church is all on fire with this evangelistic zeal and is going forth and sending forth into all the unevangelized regions with this avowed determination, namely to take to all the people the gospel of Jesus Christ and to accomplish the evangelization of Korea within a very few years.

I listened to Elder Kil, the most eloquent man in Korea, as he preached over a year ago in the Central Church in Pyeng Yang, and as he swayed them with his eloquence and spiritual power I heard him say, "May we soon carry the gospel to all parts of our own land and then may it be granted to us to do for some other people still in darkness what the American Christians have done for us, send missionaries to some other nation to tell them the way of salvation through Jesus Christ." Then as he held up before them the idea that they should plan to send missionaries into China to the millions still in darkness in that great nation, there arose a great joy and an inspiration in my heart as I realized that the Spirit of God Himself had suggested to the Korean Leaders of the church what now it seems to me is the purpose of God in thus so mightily pouring forth His Spirit upon the Church in Korea and raising up this body of Christians so powerful in prayer and so zealous for the proclamation of the truth. Is it not God's purpose to make little Korea a spiritual factor in the evangelization of China?

Let the church of God equip its missionaries with the facilities for the education and training of this Korean Church and we believe that Korea, the last nation to receive the gospel bids fair to be the first to be evangelized. It is your privilege to have a share in the accomplishment of the evangelization of Korea, but friends I verily believe that if you do not enter into this privilege the Korean church itself will go ahead in its determination to accomplish the evangelization of the whole nation and will do it without you.

XXIII

CONFERENCE ON KOREA

AN EDUCATED MINISTRY IN KOREA

BY SAMUEL A. MOFFETT, D.D.

Fifty men constitute the personnel of what we are beginning to designate our "Korean Theological Seminary." Personnel is thus far all there is of the school. This "seminary" is a natural outgrowth of the method employed in the establishment of the church in Korea.

Nearly all of these fifty men are evangelists already in charge of churches or circuits, where as unordained pastors they are bearing the brunt of the work of caring for the spiritual needs and of the pastoral oversight of the Korean Church.

Most of them were mature men, married and having families, when they were converted, and they have become students for the ministry by a process of natural selection from among the many who have attended the Bible training classes which constitute the very foundation of the great evangelistic movement in Korea.

These men have for from five to fifteen years participated in our Bible study classes and the training classes, attending each year from two to ten classes—sometimes as students, sometimes as teachers. The classes continue in session from ten days to six weeks. Some are for all Christians and inquirers who will attend, and some are for specially selected evangelists, colporteurs and church leaders.

The time is spent primarily in the study of the Scriptures. Some time is given to conferences and discussions upon spiritual topics and questions relating to church administration and policy and all forms of Christian activity, and the nights are usually given up to evangelistic services, for the double purpose of building up the Christians and of reaching the unconverted in the community. In over four hundred such classes this last year there was an attendance of over 20,000, of whom some 7,000 were women. These classes with their results are the most marked feature of the work in Korea. In them all our Christian workers receive their training, and from them the leaders, the colporteurs, the evangelists, have been selected.

Four years ago, from among the most advanced and most capable of the evangelists, seven men were chosen for more definite and systematic instruction, with the thought that they might become the first ordained ministers of the Korean Church.

A tentative course of study was outlined and their instruction begun. Two years later fourteen more were received as candidates

for the ministry, a five years' course of study and reading was prepared and assistance in their instruction secured from some of the older missionaries in other stations. Last year another class of twenty-nine men was formed, representing the work of the four Presbyterian bodies having missions in Korea,—the Northern and Southern Presbyterian Churches of the United States and the Presbyterian Churches of Australia and Canada.

The Presbyterian council—which is composed of the male missionaries of these four missions—indorsed this theological work as its own, and requested the missions to set aside certain men to assist the Pyeng Yang missionaries in this instruction. When under our plan these fifty men—all but three of them supported by the Korean church as evangelists or church workers—were organized into three classes and instructed for three months this last spring, we realized that we had a "theological seminary" on our hands, and that thorough, systematic and adequate provision must be made in order that these men,—the pick of the Korean Church, consecrated men already used of God in the ministry, the men who have done most of the work of gathering and caring for the large number of converts in Korea,—should be prepared for ordination.

They are to be the first native pastors of a church which already enrolls over 15,000 communicants and over 15,000 catechumens, and has besides a constituency of some 75,000 adherents. This church is not an exotic, not a western church planted in Korea; but from the proclamation of the gospel the church has developed as a Korean church adapted to Korean life, and on a Korean basis in so far as Korean life and customs do not conflict with the Scriptures. The church buildings are of Korean architecture, unpretentious, and on a scale which the Koreans themselves can provide. Of over 600 church buildings not more than twenty, I believe, have been built with any assistance from America. In the administration of the sacrament Korean bread and Korean grape juice are used; and this same idea carried out in all things possible, makes the Korean feel that the church is a Korean institution, that it is his church, and that it is his duty to care for it and support it.

This church is already self-propagating, is largely self-supporting, and we now plan to make it self-governing. This year we expect to have some forty churches fully organized with ordained elders, and we hope to ordain the seven men of the senior class in the "seminary" and to organize a presbytery forming the "Presbyterian Church in Korea," permission to do this having been received from the several General Assemblies.

COMPOSITE BIOGRAPHY OF FUTURE MINISTERS

Of these seven men, the oldest in Christian experience is Han Syek Chin, who was baptized in 1891. He was then a successful young merchant in Eui Ju, with a good education and some experi-

ence as a traveler in Manchuria. From his first meeting with the "foreigners" on the hillside in Eui Ju, he showed great interest in the gospel message, secured and read the New Testament, soon professed faith, and began selling tracts and Testaments in his shop and telling others of the gospel. Coming to Seoul for further study, he showed such zeal that I decided upon him as the one to assist in the opening of the new station at Pyeng Yang. The story of his work, of the persecution he endured, of his faithful testimony although he expected to be executed, is told in the little pamphlet "A Forward Movement in North Korea," published ten years ago. Associated with Rev. Graham Lee and myself in the establishment and development of the first church in Pyeng Yang, he won many of our best men to faith in Christ. For ten years he has labored in the country east of the city, where he has established seven churches and to-day is an elder in one of these of some 300 people, over which we hope to see him ordained the first pastor.

Elder Yang Chun Paik, baptized in 1893, is the youngest of the seven men, being now thirty-six years of age, but is probably the best scholar of them all. He was teacher of a village school in the mountains of the far north when he heard of my presence in a near-by market town and walked ten miles to see me and hear the "foreigner." Study of the Scriptures brought him to Christ, and he has been the chief native agent in the wonderful work of the Syen Chun Station, where as Mr. Whittemore's right hand man he has put the impress of his character and scholarship on all the work.

Three of the men were baptized in 1895. Elder Kim was probably the first sincere believer in Pyeng Yang, although not among the first baptized. In the first gathering I addressed, he stood and asked pointed questions. Then for days he stood outside my window listening to the conversations within, and, as he afterwards said, "sizing up the foreigner and his teaching." He read the New Testament privately, then came for conversation, was convinced and converted. He was something of a mystic and had spent years in meditation upon various philosophical teachings of the Orient, had taught school and been a secretary in the magistrate's office. After assisting Dr. Wells in evangelistic work in the hospital, he was for eight years the most trusted assistant in the Pyeng Yang church, until from overwork he broke down nervously and retired to the country, where he now ministers to village churches. His marked spiritual character led to his selection in 1900 as the first elder.

Elder Bang, now 55 years of age, is the oldest man in the "seminary." He is preëminently the traveling evangelist, and has had to do with organizing more country groups than any other man. In 1894 he was a leader of a band of Tong Haks,—revolutionists who tried to overthrow the government and expell foreigners. Fleeing for his life, he came to a little village where Mr. Lee and I were preaching and followed us to Pyeng Yang. His son, now in America, has just

been secured as evangelist among the Koreans in California, and has organized eleven groups of Christians there.

Elder Song had declared himself a Christian after a beating received at the prayer meeting in 1894, when the persecution was inaugurated. He too was tried with the red cord, which meant that his crime was one worthy of death. He has for several years been an itinerating evangelist.

Elder Ye in 1891 stoned the missionary on the streets of Pyeng Yang. He was then a "yamen runner." After removal to Gensan he was converted and baptized in 1896. Accompanying Mr. Smallen as cook on the itinerating journeys, he showed such zeal and power in preaching the gospel that he was made a colporteur and then an evangelist, and is now one of the main workers in the territory of the new station at Chai Ryeng.

The last of the seven to receive baptism (in 1897) was Elder Kil Sun Chu, the most eloquent preacher and the greatest spiritual power in the Korean Church. Of good family, the son of an ex-official, with a good classical education, a druggist and physician, he was a searcher for the truth and often spent days in the mountains in meditation and prayer. Standing with bare feet in the snow and pouring cold water over his bared shoulders that sleep might not interrupt his long continued prayer, he, like his intimate friends (now Elders Kim and Chung), was longing for and seeking some light upon life's mysteries. Kim first found the Christ and then led Kil into the light. He is now the "Spurgeon" of Korea, a mighty power as he preaches to the congregation of 1,500 people in the Central Church, or teaches in the training classes, or conducts evangelistic services in the capital or in some country church.

Blind in one eye, he was saved from total blindness by an operation for cataract performed by Dr. Whiting, the whole church joining in prayer for the success of the operation. A deep thinker and a man with a clear perception of spiritual truths, of beautiful spirit and of rare good judgment, we eagerly look forward to his becoming the pastor of the largest church in Korea.

EQUIPMENT FOR EDUCATION SORELY LACKING

It is from such men that the ministry in Korea is now being prepared. Their course of training involves three months of each year for five years spent in classroom work, supplemented by a course of reading, by attendance upon several conferences in Bible training classes, and by teaching in several of these classes. The rest of the time, probably seven months of each year, is given to the oversight and care of the churches, for which they receive salaries of from \$90 to \$150 a year. None of them read or speak English. Their instruction is in the vernacular.

For this theological seminary we have no building and we are greatly handicapped. In fact, in all our educational work we are

meeting a grave crisis because of inadequate equipment of buildings and endowment. The only educational building in the station provided for men is the academy, which when crowded will accommodate 150 students. Fifty men who applied last year were sent home because there was no more room for them in the classrooms or chapel.

For the theological school we had recourse to the use of the former hospital building, now given to the ladies for use of the girls' school. By closing this school very early and by holding our theological school late in the spring and until the summer rainy season, and by making use of the women's chapel, we made shift to provide classrooms and accommodations for the men. We need buildings for this work and for the related work of the Bible training classes—which number an enrollment of five hundred to eight hundred men—so that this work need not necessitate the cessation of important phases of the work carried on in the academy and in the girls' school and in the women's chapel.

We very greatly hope that some one will make provision for this need by a gift of \$25,000, of which \$10,000 is needed for buildings and \$15,000 is needed for endowment sufficient to provide the yearly expenses for fuel, lights, repairs and janitor. This expense would thus be saved from being a yearly tax upon the gifts of the churches to the Foreign Board—gifts which are not sufficient to allow for such advances in our work.

If we are to take advantage of the present great opportunity in Korea,—if we are to conserve the already great results achieved in Korea, and provide a ministry for the great body of Christians already gathered and the greater body which we believe will be gathered in a very few years,—we must have some provision for our educational work. We have the work. We lack the equipment. The Korean Christians are providing the primary schools and are supporting the higher educational work so far as their financial ability goes, but they are not equal to the task of providing the larger buildings and the endowment now needed.

